

# The Ansgar Lutheran

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Spire of the  
New Pella  
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Church  
Omaha  
Nebraska.  
The Church  
Will Be  
Dedicated  
July 19.  
See  
Page  
Two.



Volume XXVI  
Blair, Nebraska  
July 13, 1953  
Number 28



## News and Notes



### Pella Lutheran Church, Omaha, Nebraska

**Pella Lutheran Church, Omaha, Nebr.** The Pella Lutheran Congregation at Omaha, Nebr., is now able to dedicate the new church which has been under construction the past two years. This new church is the work of about 8 years' planning. Oct. 1st, 1945 the last service was held at the original church on 30th and Corby Streets. The congregation then bought a chapel on

52nd and Dodge. This was used till May 2nd, 1949, when the congregation bought a semi-basement brick structure on 41st and Farnam.

The size of the church is 105 by 60 feet. The nave is 40 feet wide, and 20 feet are used for office, ladies' lounge, committee rooms and a chapel seating 100. The Sunday School rooms are in the lower part.

The cost to complete the building about \$150,000. The church is in beautiful red brick. The Rev. M. G. Christensen is pastor of the church.

Dedication services will be Sunday, July 19, at 3:30 p.m., the synod president, Hans C. Jersild, officiating.

Friends and neighboring pastors invited. A special program is prepared for the evening at 7:30.

### NORTH DAKOTA-MONTANA DISTRICT CONVENTION By Silas Larsen

The 52nd Annual Convention of the North Dakota-Montana District of the United Evangelical Lutheran Church convened in Ebenezer Lutheran Church, Froid, Montana on Thursday evening, June 4th. The Convention opened with a worship service led by

the District President, the Reverend Edwin Petrusson of Nazareth Lutheran Church, Kenmare, N. D. The theme of the Convention was the words of the 126th Psalm "THE LORD HATH DONE GREAT THINGS FOR US,"; and the general topic declaring "THIS WE BELIEVE" together with appropriate subtopics concerning the fundamentals of the Christian Faith. The

District Secretary pro-tem, the Rev. Silas Larsen of Trinity and Zion Lutheran Churches, Rural Kenmare, Norma, N. D. gave the opening prayer, speaking on the topic: "I BELIEVE IN GOD THE FATHER."

On Friday the Lord's Supper was celebrated. The host pastor, the Reverend Alfred Andersen conducted

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REV. JOHN M. JENSEN, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## THE ANNUAL CONVENTION

In the last issue we merely gave the news of the convention. This time we print a splendid article of "Convention Impressions" by Pastor Anker M. Jensen on pages 9, 10, 13, and 14.

\* \* \*

Let us first say that we believe the opening service could be improved. It would not be necessary to have speeches of welcome by different people that evening. All these speeches could well be made at the opening of the business session Wednesday forenoon. A pastor could give the necessary announcements. And it is necessary to make an announcement as to the nomination committee and also pertaining to lodging, which could be done before the sermon. Some improvement would add to the impressiveness of the opening. It may not be out of the way to suggest that the synodical president preach at the opening service dwelling on the state of the Church.

Then the ordination sermon could be given by various pastors or theological professors on Sunday.

\* \* \*

One of the problems before the convention was the school. The discussion was rather problematic Thursday. But some observers think it cleared the air. We will see!

\* \* \*

During the whole convention we observed how the Church Council is the most important board. This board has become a board of review of all the boards. This gives much wisdom and courage. The general committee was not used at all that we know of.

The Church Council really has supervisory powers over the School Board, the Foreign Mission Board, etc. Our synod is in a splendid solvent condition. Our only problem is that on the School which amounts to about \$5,000, and then the Publishing House, which is indebted to the synod for about the same amount.

We believe that the Church Council is doing a good job.

We asked a few how they would characterize the convention. They said, it was a progressive convention. Both the pastors and the lay people wanted things done. "We are moving forward," several said.

We agree that we have a forward working synod. That was evident in the home mission field as well as on the foreign field.

\* \* \*

We do think some of the services could be improved or given a deeper purpose.

We think the preaching was very good, but it seems to me that each evening should really provide us with something stimulating. Hats off to the W.M.S. who generally provide the best program of the convention Friday evening.

It would seem to us that there are so many things in the world today that touch the life of the church that each speaker could furnish us with something besides inspiration.

Two random suggestions are these: The subject of Evangelism might well have been treated in an inspiring lecture Wednesday night, and the Church and the World or some such subject Friday night.

It would not do us any harm to be challenged in our thinking.

## The School

We return to this subject again by first saying that the convention gave very sympathetic hearing to a request for \$5,000 more than last year. Thus the synod aims to pay to the School the sum of \$80,000 this year plus of course the interest on the endowment fund, which seems to be about \$6,000.

The statement is made that we shall have hard sledding in the school till about 1960, when the population of college men and women will be much higher than at present.

The problem of holding a sufficient number of the freshmen through the upper classes has always been somewhat acute.

Let us say that on a comparative basis with the E.L.C. our enrollment is not bad. The E.L.C. in 1951 had a college student at one of their colleges for every 175 baptized members. It took us 216 baptized members to send our student body to Dana this year. But in view of the fact that the E.L.C. has colleges all over the country, so that the students need not travel far, we seem to have done well indeed. Our students often have to travel a long way to reach Dana.

No doubt the School Board is giving considerable thinking to the future of the school under the pending merger. We suppose that there will be no seminary at Blair after the merger. But again we are sure that our faculty members at the seminary can find a place in some of the other seminaries that will be kept going.

Our School Board certainly needs much wisdom and guidance to work out these problems.

## Our Synodical Papers

The Ansgar Lutheran with 12,000 subscribers was subsidized by the Publishing House to the amount of almost \$5,000 the past year. Most church papers have to be helped financially. We subsidized each subscription to the amount of 48 cents.

In looking through the statement for the Publishing House it is always disheartening to an editor to find that the only thing that shows loss in the business is the church papers. It is of interest to note that the Presbyterian Life which was launched five years ago and which now has a paid circulation of 700,019 had to be subsidized with 38 cents per subscription. And this paper is only a bi-weekly paper, whereas ours is a weekly paper. Of course the Presbyterian Life spends much more money on the editorial staff and the pictures than we do.

According to the report it takes \$2.35 to produce a subscription of The Ansgar Lutheran and we only get \$2.00 for most of them.

The Luthersk Ugeblad took about \$4.20 per subscription, but this paper is now a bi-weekly.



# Christ Our Only Hope

By A. Husted-Christensen

"THE HEAVENS AND THE EARTH SHALL SHAKE, BUT THE LORD  
WILL BE THE HOPE OF HIS PEOPLE." Joel 3:16.

"The Lord will be the hope of His people!" Never was the world more in need of being reminded of this promise than right now. Here is a ray of light shining through for a world groping in darkness! Here it is, the hope—the only hope for a bewildered, groping, hopeless world. **And Christ is that hope!**

Who can live in such a world as ours without being appalled at the vast spectacle of seemingly hopeless ruin, chaos, and brokenness all around. And I am not here thinking only of the material ruin and destruction brought about by the last war, and under which humanity still suffers in many places; but I am thinking primarily of the brokenness we see right around us in our own little world—broken health, broken homes, broken hearts, broken hopes and shattered lives! Certainly our modern life with all its tense nervousness, feverish restlessness, awful brokenness, and appalling hopelessness forces us to realize, that unless we find some source of strength outside of ourselves we are in deadly peril of spiritual disintegration. We are heading into no one knows what kind of a future, a future ominous with foreboding. Man has tried to live without God and has made a fearful mess of things. Science, enlightenment, education were the gods men worshipped, and today we see the results, as the world waits and trembles in fear for what new horrors, what new and terrible Frankenstein the genius of man will devise for his own suffering and destruction. Human wisdom alone has brought us where we are, because we refused to recognize the fact, that the beginning of all wisdom is the fear of God. Only today are we beginning to learn what we should have learned long ago, that God is necessary for the world; that there is no hope for a better world unless God becomes a reality in human lives. We have come to the crossroads. For nearly two thousand years the world has insisted upon choosing Barabbas, but for our world and us from now on it is Christ or chaos.

We are heading into no one knows what kind of a future, I said; but one thing we do know, and that is that not one of us can face that future in his own strength. We must live entirely different lives from what we have lived in the past. We need faith, courage, co-operation, self-sacrifice such as we have never had before. And all these moral reservoirs we do not have in ourselves; but we do have them in Jesus Christ. All our hope for mankind is now in Him. There is none anywhere else. Only as we experience His redeeming power in the remaking of our own lives can we expect our world to be made over. But Christ **can** remake this world, this nation, if we will let Him begin with us. We can all have a new life in Christ from today—if we will only accept it, if we will take up the cross of self-denial and follow Him.

But if not—for those who refuse and reject this life there is nothing but hell to look forward to, collectively and individually. It is left in our own hands to decide which it shall be.

And so we see that Christ is not only the hope for the world, but **He is the only hope for the individual.** It was man's helplessness to do anything about sin that prompted God to send His Son into the world. His very name tells the story: "Thou shalt call His name Jesus; for He shall save His people from their sins." And He Himself declared: "The Son of man is come to seek and to save that which was lost." There, in these words lies our hope. He came to heal the brokenhearted and set the captive free, so no matter how far things have gone wrong with you, no matter how broken your life may be—Jesus can help you. He can change you if you will let Him. There are no hopeless cases! There are no lives broken and wasted beyond repair! There is hope, for you and for every sinner, in Christ whose blood cleanses from all sin.

He also is our hope in every burden, problem and sorrow. He assures the burdened, the bleeding, the heartbroken, the sorrowing and brokenhearted: "Peace I leave with you; My peace I give unto you. . . . Let your hearts be troubled." He is Light for the tear-blinded, Support for the falling, Healing for the soul-sick, Strength for the tempted, Truth for the doubting, Victory for the defeated, Life for the dying.

Whatever our past has been, whatever our future may be, He is our only Hope. He is our one and only Hope for salvation, our first Hope and our last Hope, for "there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." And knowing this, how can we then but come to Him, exclaiming with the Psalmist of old: "And now, Lord, what wait I for? My hope is in Thee."

## TELL GOD

Tell God all that is in your heart, as one unloads on his heart, its pleasures and its pains, to a dear friend. Tell Him your troubles, that He may comfort you; tell Him your joys, that He may sober them; tell Him your longings, that He may purify them; tell Him your dislikes, that He may help you conquer them; talk to Him of your temptations, that He may shield you from them; show Him the wounds of your heart, that He may heal them; lay bare your indifference to good, your depraved taste for evil, your instability. Tell Him how self-love makes you unjust to others, how vanity tempts you to be sincere, how pride disguises you to yourself as to others.

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## CHURCH NEWS FROM HERE AND THERE

### Lutheran Leaders to Discuss Free Conference

An invitation has been sent by Dr. Engstrom, president of the American Lutheran Conference, to the presidents of the sixteen national Lutheran church bodies in the United States to attend an unofficial meeting in Chicago September 28 to discuss the feasibility of holding an all-Lutheran free conference.

The invitation was issued as the result of a resolution passed by the Executive Committee of the American Lutheran Conference. The gathering in Chicago is to be a kind of "agenda clarification meeting" for the proposed conference. The general presidents have been invited to attend personally and to bring with them one or two other representatives of their respective Churches. The American Lutheran Church is to be represented at the meeting by President Henry F. Th and Dr. Norman A. Menter, Des Moines, second vice-president of the ALC.

It is already known that the meeting will be well attended. These Lutheran leaders will discuss the desirability of, and a proposed agenda for, a possible all-Lutheran free conference. If it materializes it would be the first such conference in American Lutheran history.

The American Lutheran Conference in recent years become more and more of a "free conference," since all its functional activities have been transferred to other groups or agencies. If it proves possible to arrange an all-Lutheran free conference, there would be no further need of the American Lutheran Conference.

### Missouri Synod Convention Hears Report on Church Union

Houston, Tex.—A warning that the "valid basis for church union is genuine doctrinal unity" was sounded by Dr. John W. Behnken of St. Louis in his presidential address to the general convention of the Lutheran Church-Missouri Synod.

There are those who urge linking with other church bodies in order to have the strength of greater numbers," he said. "You hear the argument again and again that then there will be greater financial strength or that you can make greater and more

effective impacts on the community or on the nation or on the world."

"Surely it is not wrong and sinful to seek union with other church bodies," Dr. Behnken said. "However, this can and should be done only on the basis of genuine doctrinal unity. Where union is predicated on unity of faith, God is pleased. If, however, it is a mere striving for greater numbers, and if it results in a compromise of God's truth, an indifference to Biblical doctrine and a weakening in sound scriptural practice, it is sinful and God cannot be pleased with it. It is better to stand alone and remain smaller in numbers, but have God on your side."

"On the other hand," he added, "it is not God-pleasing to refuse to link up with other church bodies when unity in Biblical doctrine and scriptural practice has been achieved."

In another part of his address, Dr. Behnken said:

"We must battle against doctrinal indifference, unionism, separatism, modernism, ritualism, secularism, and any other isms which gnaw away at the heart of our Christian faith."

"I realize that this is not a popular position to take," he said. "We have been called bigoted and narrow-minded. Some have accused us of a 'holier-than-thou' attitude. A person hears people speak about theological hair-splitting. If it is doctrine, there can and should be no splitting whatever; if it is not a Biblical doctrine, the Church has no business to claim that it is."

Dr. Behnken announced that he had received an invitation from the executive officers of the American Lutheran Conference to attend a "meeting of representatives from each Lutheran body to work out an agenda for free conferences."

"Such a meeting may take place this fall," Dr. Behnken said. "Our Church always has been ready and willing to take part in bona fide conferences. If such a free conference can be arranged, and becomes a bona fide free conference and not a mere effort to get Lutherans together at any cost, we shall do well to take part in them."

The American Lutheran Conference comprises five denominations — the Augustana Lutheran, Evangelical Lu-

theran, American Lutheran, United Evangelical Lutheran, and Lutheran Free Churches.

### Canadian Lutherans Delay Action on Independence

Edmonton, Alberta—A proposal to establish an Evangelical Lutheran Church in Canada, independent from its parent body in the United States, was tabled by the biennial convention of the denomination's Canada district here.

In delaying the independence move the delegates acted on the recommendation of the district's autonomy committee.

Reporting for the committee, Dr. O. K. Storaasli of Saskatoon said the main argument against autonomy was the loss of fellowship with the Church in the U. S. He also said that any step toward independence would complicate merger discussions now being carried on by four U. S. Lutheran bodies of which the Evangelical Lutheran Church is one. The others are the American Lutheran, United Evangelical Lutheran, and Lutheran Free Churches.

Dr. Storaasli said that separation from the parent body would create problems with relation to church extension and pensions, that per capita cost of operation would increase and that the Church's development in Canada would be retarded "because of the limited experience of the young ministry."

While the committee urged delay in establishing an independent Church it recommended to the parent Church "that there be greater representation from Canada on international ELC boards, as in that way the particularly Canadian needs could be further discussed, and thus better preparation made for an autonomous Canadian Church."

Listed in the committee report as the principal reasons advanced for separation were the following:

(1) Independence would help satisfy the growing Canadian national consciousness.

(2) It would eliminate objections to the "foreign flavor" in the Canada District of the ELC.

(3) It would assist the Church to shape its operation to Canadian needs "which are not fully met by the vastly different American methods."



### Pastors Report Need for Full-Time Assistants

Fresno, Cal.—A questionnaire returned by 109 pastors of California's Southern Baptist General Convention reveals a growing need for full-time assistants to conduct efficient religious programs.

"Many churches are becoming too large for efficiency and the most effective ministry without employed help for the pastor," according to Dr. R. F. Royal, a faculty member at Golden Gate Seminary. Dr. Royal indicated the widely varied activities of the average pastor are too time-consuming to permit adequate attention to each one.

"From the figures," he said, "we gather that the first employed worker needed, beyond the pastor, in the average church is a secretary. This worker is often expected to be a miracle of efficiency and versatility. Over one-half of the churches reporting either had a secretary or hoped to get one in the foreseeable future. Most of these are part-time, but the full-time worker is really desired."

Writing in the California Southern Baptist, Dr. Royal made these observations:

(1.) More paid workers will not usher in a sort of Utopia. Rather than relieve volunteer workers, they will guide them in doing more.

(2.) The quality of the worker is paramount. Just any person selected and paid a salary will not meet the need. Well-trained, spiritually-minded people are needed in these positions as well as in the pastorate.

(3.) Do not expect effective work with inadequate support. These people, too, must live.

(4.) The combination music and religious educational worker is often essential, but is not always ideal. Interests and talents are not often equally divided between the two fields.

(5.) When a worker is added, give sufficient time for results to come. The educational process is slow but it adds permanency.

### Evangelical Lutheran Church Passes 900,000 Membership

Northfield, Minn.—The Evangelical Lutheran Church has passed the 900,000 mark in its baptized membership, it was reported here at the ELC's Southern Minnesota district convention.

The Rev. O. H. Hove, ELC general secretary, announced that the Minneapolis-headquartered denomination gained 36,861 new members in 1952.

This brought its total membership in the United States and Canada to 909,674, a gain of 4.2 per cent over 1951, he said. Of the total, 891,184 members are in the United States.

Highest percentage increase was shown in the California district, membership of which rose during the year from 18,182 to 22,014—a gain of 21.07 per cent.

Dr. J. A. Aasgaard, ELC president, reported to the convention that the denomination, with 70 per cent of its members on farms or in communities below 2,500 population, is the second largest rural Church in America.

"This is our great strength, but it may become our weakness if we do not make use of the opportunity," he said.

He recommended that every congregation should have a parsonage and pastor of its own. (At present, the 2,717 congregations are served by 1,225 clergymen.)

### Discovery of Biblical Stairway Archaeologists Report

Wheaton, Ill.—Discovery of an ancient stairway leading to the gateway area of Biblical Dothan has been announced by Dr. Joseph Free, director of the Wheaton Archaeological Expedition to Palestine.

Mrs. Ruby Free, archaeological supervisor of the sub-area, said she had first come upon one of the steps 10 feet below the present surface of the ground. She added that further digging led down the slope of the city until 18 steps had been recovered.

Dr. Free said pottery fragments found on the surface of the stairs dated to the Middle Bronze Age (2000-1600 B.C.). He said this would make use of

the stairway contemporary with Biblical Joseph (1800 B. C.), who mentioned in the book of Genesis coming to Dothan to find his brother.

### Mackay Cautions on Unity as Christian Goal

Princeton, N. J.—Dr. John A. Mackay, president of Princeton Theological Seminary and moderator of the Presbyterian Church in the USA, said here that "unity in itself can never be a Christian goal."

Dr. Mackay told the Presbyterian Synod of New Jersey at its annual meeting that the sources of Christian unity are found in a common commitment to Jesus Christ on the part of Christians and in a sense of belonging together to a community called Church.

Defining the Christian Church "basically an instrument of God's purpose that does not exist for itself," added it should be a perfectly unified organization in order to be an instrument in God's hands.

"When we Presbyterians think Presbyterian union or reunion as we do at the present time," Dr. Mackay said, "we do not want to constitute a great united Church for the glory of Presbyterianism or for its greater social, cultural, or political influence."

"We want Presbyterians to be united in order that, as a united body, we may better serve Christ and the Church Universal and meet more fully the deeper needs of man."

The Presbyterian Church in the U.S. is now considering a plan for union with the Presbyterian Church in the U.S. (Southern) and the United Presbyterian Church.

## Letters to the Editor

### The Danger of Emotional Evangelism

Dear Sir:

I am a Lutheran only five years, having been converted from Catholicism. I am wholly in accord with the deep, sincere way in which we may worship our Lord. I would like to see some articles about the dangers of emotional evangelism, and emotional practices during regular services.

In the June 15 issue there is a short piece in the "Church News From Here and There," with which I agree. It dealt with emotional type music. I am sure there must be some one who could and would write some good articles around this subject.

Mrs. J.



# Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

Missionary Birthday: Rev. Jack Jacobsen, S.U.M., Numan via Jos, Nigeria, Br. West Africa—July 20th

## FIESTA

By Mrs. Hildur Morck, Colombia

Yesterday Thursday Colombia observed one of her many religious holidays. No school, no work in the office or factory. So we took advantage of the occasion to take a group of our young people on an outing. We were eleven in the group; each one carried a part of the equipment for the afternoon of fun and fellowship—horseshoes, horseshoes, kindling, ketchup, rackets, mustard, shuttlecocks and potato chips. A municipal bus took us to our destination in about twenty minutes.

It wasn't long before shuttle-cocks were flying in every direction (all of us were amateurs), and horseshoes were doing their best to make ringers. Everyone entered into the play wholeheartedly, and when rain clouds began to gather about five o'clock, we made a bonfire. Some had never heard of a weiner roast, let alone eat a charred weiner on a piece of bread with mustard or ketchup.

Cola added a refreshing touch to the menu. It was interesting to see the young people roast marshmallows. They made out well while others gave up at the first attempt after seeing the soft wad on the end of their sticks. Some made a dive into the fire, or the grass beside it if they dared to get it that far. When asked how they liked the roasted marshmallows, these replied, "I prefer mine plain."

Throughout the afternoon we sang a few choruses, and one of the young men read a portion of Scripture and offered prayer. All were tired but happy as they turned our faces homeward. "We had a wonderful afternoon," and "We must do this again sometime" were repeated on the bus into town and as we parted.

One of the young people who accompanied us on the outing was a visitor. He had accepted the invitation of a friend and entered into the spirit of the games with much enthusiasm, and even tried to sing the hymns and choruses with us. To his friend he confided afterwards that this was the most pleasant afternoon he had ever spent—freedom from sin and vice so often encountered in the usual pressures with his companions. Above all, he had enjoyed the choruses and hymns that were sung. He had heard a little of what Evangelicals teach, but this made him want to learn more, and he expressed a desire to attend our Bible studies.

He likes to sing. What he has been accustomed to singing in the past, we do not know. Our prayer now is that soon he might experience with the Psalmist that the Lord "hath put a new song in my mouth, even praise unto our God: Many shall see it, and fear, and shall trust in the Lord Jehovah."

## JAPAN LUTHERAN MISSIONARIES CONFERENCE

By Missionary Paul C. Johnsen

Have you ever wondered what a convention of missionaries, and only missionaries would be like? If you would have been in Atami, Japan, during the days of May 8-12, you would not have seen a perfect replica of the Jerusalem Conference, but you would have been able to sit in on the 1953 Mission Meeting of the Lutheran Missionaries Conference. This group met immediately following the convention of the Japan Evangelical Lutheran Church, which is the annual function of the National Church.

As you know, our Church works entirely as one with the ULCA here in Japan; therefore, with their missionaries plus ours, we made a total of forty-three missionaries in attendance (wives are counted as missionaries). Let me give you a few pictures of what went on at that convention.

Atami is a beautiful resort town on the Izu Peninsula, about a two hour train ride south of Tokyo. It was an ideal place for all of us to "come apart" from our various fields of work not only to review the past year, but even more important, to lay a strategy for the new year.

Perhaps one of the happiest observations was the close spirit of oneness of the missionaries. Those of us who have not been on the field a full year were made to feel right at home with this group of experienced workers. Whether it was a discussion on important decisions destined to effect our whole program for years in the future, or a worship service where all partook of the Lord's Supper, or an evening of relaxation and entertainment, there was a feeling of corporate sharing of one with the other.

Perhaps the greatest problem was the placing of the two families that had completed language study and were now to be assigned to their field of labor. A strategy committee (of which Pastor Neve was a member) had presented a list to the convention of enough places in our assigned area of Japan to take care of six or seven times that many couples, and all of them are ripe for immediate occupation. Pastor and Mrs. Ted Wentz were assigned to Fukuoka for next year with the expressed desire that they survey the Kagoshima area with intent of doing work there. Pastor and Mrs. Louis L'Heureux are to live in Nagoya until housing can be found for them in Ichinomiya.

A look at the past brought reports of all the work done by the missionaries actively engaged in station work. New places opened, numbers of baptisms, new schools and churches built in the past year, give concrete



evidence that our work has been blessed during the year. More information on exact numbers of same will be reported when the vital statistics are counted.

Election of officers found Pastor Howard Alsdorf remaining in the office of president. Pastor Alsdorf has served both in India and Japan as an evangelical missionary. The newly elected vice-president is Pastor P. Parker Anspach, Jr., a man who was raised in China (his father being a missionary there), and has been in Japan for three years. The new secretary is Miss Erva Moody, a woman who has served many years in China as an evangelist before being forced to leave by the communists. Miss Bertha Fromble remains as treasurer and Pastor Norman Nuding, the student worker in Tokyo, became the fifth member of the executive committee.

In the look to the future we saw each missionary stressing his or her work as a possible area of expansion. This is a healthy situation, for it reflects a new church reaching out to the still untouched regions of this pagan land. The church here has gone on record as asking for additional laborers from home to "come over and help us." There is still a great need for additional student workers, both ordained and lay, more ordained evangelists as well as Bible teachers. A trained kindergarten supervisor is asked for. An educator with at least an M.A. degree is needed to take over work in one of our large High Schools. A plea for a public health nurse was made by Miss Maude Pawles for her nationally known social work in Kyushu. These requests along with the desire to see more school teachers come to Japan shows us that specialists of the un-ordained fields are as much needed here in Japan as those of ordained status. All together there was a strong desire to see some medical work done here, but because of the absence of a medical doctor that must be deferred. Miss Dorothy Auxt, a registered nurse, is attempting to set up some Public Health Nursing in Tokyo, but this, too, is still in its growing pains, and she must work alone.

This is but a brief analysis of what went on at our convention this May. We in Japan can definitely be assured that our work here will continue to prosper. The gifts from you people, your many prayers, and most of all, the work of the Holy Spirit Himself urges us on. The work of the Church of Christ goes only one way and that is FORWARD. It is our privilege to go forward with it.

## Letter from Miss Nissen

Dasken Evangelist School

Numan via Jos

April 27, 1953

Dear Friends in the Homeland,

The rain is drumming on the corrugated iron roof and the first electrical storm of the season is raging outside. The lightning is tearing the darkness into blinding shreds while the ominous roll of thunder lends background to the tropical pageant that ushers in the fertile rainy season. As sleep is impossible, I will take this opportunity to write a long delayed letter.

My thoughts so often reach back to you for moral sup-

port and needed companionship, so I should like to share with you some of the joys and problems that we have here at the school for Evangelists.

The new group has arrived and is getting used to the surroundings and the routine. It is quite an experience and one that takes much prayer, to mould these twenty-three families, from eight different tribes, into one harmonious, happy school family. The men have all been leaders in their own villages, and it is not so easy to follow someone else's bell and orders for a change.

School itself presents no disciplinary problems; everybody knows he has much to learn, but the practical work drags a little. They could so easily do without it. On the third day here they asked to have it cut down. They were thatching and repairing their own huts during the three hours of outside work, would I not please let them off with two hours.

They asked in class, so I delivered a lecture on the glory of work in general and the benefits of physical work in particular, but I would not reduce their practical work. So we laughed together and went on with our lesson.

We have had the great joy of seeing prayers answered here recently in a concrete way. All last year we were very much burdened with the need for Evangelists here in Tsambaland. At our yearly Christian Fellowship Numan, in February, some of us felt prompted to present the need in this big tribe, which is in the process of going over to Mohammedanism wholesale; God spoke to the Christians.

Dabambi, a village that for two years now has pleaded for an Evangelist, has just gotten a young man. That was a big burden off my heart.

The Longuda tribe, which forty years ago was cannibalistic, but where now most villages have their own Evangelist, and which has a strong Christian Church willing to give, has just sent two men, Gayus and Jethro as the vanguard to help us here in Tsamba.

Last week they and some local men were out on mission journey, they found a village, Mayo Hako, about twelve miles east of here cross-country, twenty-four miles by road, where the chief and his people would welcome a man. When they came back they told me that the people there would like to have the Baturiya, who had sent them, come over. So they had promised I would come on Sunday. My thoughts turned to Lynn, my Chevrolet. If I could drive, I could make both Dabambi (where I was due that day) as well as Mayo Hako.

Oh, yes, there was a road to within a small mile of the place, we could easily make both, the road was good.

Sunday morning, Lynn having been made ready, sent the men and I set out with a few sandwiches and drinking water. We would be back by twelve o'clock.

Six miles along the road we left the car, Wankonari my teacher here, and I jumped on our bicycles and following a bushpath we soon reached Dabambi, in time for service. What a pleasure to see these 25-30 young people, and their Evangelist Shemen. They have built a beautiful little mud prayer hut, the benches, etc., and

(Continued on page 13)



## Convention Impressions

By Anker M. Jensen

In some ways, it appears as if the place chosen for the 14th annual convention of the United Evangelical Lutheran Church was singled out by the Creator from all the places of the earth as a place of special favor. A descriptive folder distributed to all guests at the registration desk informed us that Atlantic is located in the midst of a region declared by soil experts to be the most fertile in the whole world. Only one other place in the world, located in the interior of China, approaches it in fertility. The 787 dollars per capita sales in Atlantic, Iowa are higher than those for the county, state, or for the entire nation. Aware of these features, convention guests could experience an exhilarating sense of "having arrived."

To this favored spot came about one thousand guests from east and west, north and south. They came from mountains and valleys, hills and plains, small congregations and large, thriving suburban congregations experiencing spectacular progress, old established congregations, some of which are happy if they can only manage "hold the fort." Although these people come from widely diverse circumstances, they are united by many bonds of fellowship. We see the ten young men about to be ordained, with friends and relatives who share the inspiration of their dreams and fulfillment of their hopes. Guests greet former pastors, old friends and relatives. But the underlying bond of unity is the love for Jesus Christ and the joy of serving Him in the United Evangelical Lutheran Church.

Hills and valleys were much in evidence at Atlantic. There were also hills and valleys in the experiences of the convention—heights of inspiration, and depths of boredom. Fortunately, the latter experience was not very prevalent, although some did confess to being bored by some proceedings. But on the whole, most people could assuredly say with Peter on the mount of transfiguration, "It is good to be here!"

### "The Power of the Gospel"

"The Power of the Gospel" was the theme of the convention. This theme was carried out effectively in the various messages. At the outset, guests were made keenly aware of the reality of this great power. In his message at the opening service, the Rev. Chris Justesen of Fresno, California portrayed vividly various manifestations of power—atomic power, dictatorial power (such as was wielded by Stalin), but most wonderful of all, the power of God which is able to transform a sinner into a saint. At the holy communion service in the beautiful edifice of St. Paul's Church, the host congregation, Pastor Henry N. Hansen led us to a deep appreciation of the power of forgiveness. Such doctrines as absolution and the power of the keys became something more than mere formal statements; they became living reality for the many communicants that morning.

With ringing clarity Pastor Alfred Andersen of Froid, Montana on Wednesday evening emphasized that the rescue of sinners is by grace alone. In the accompany-

ing message that same evening, Pastor L. M. Andersen of Racine jarred from the comfort of a false security the professing believer who persists in sin. Time and space do not permit us to mention here the many other portrayals of truth. Suffice it to say that the speakers plumbed great depths of truth as they dealt with various aspects of this great theme.

The many splendid musical selections during the convention added greatly to the presentation of the convention theme. At the opening service, the high school choir of Atlantic sang, "Mine Eyes Have Seen the Glory of the Coming of the Lord." A solemn hush settled over the large audience of nearly one thousand people. When the drum beats, which were so effectively used in the accompaniment faded away, and the "thousand camps" and other scenes suggested by the song disappeared from view, and the last strains of music ceased, there lingered in the minds of the worshippers an awesome sense of the mighty power of God, "trampling out the vintage where the grapes of wrath are stored," exercising the power of "His terrible swift sword." Solos, duets, quartets, choirs, and other musical numbers throughout the convention all combined to give a strong impression of the glory and power of the gospel.

### The Singing

In many cases, I was impressed with the high quality of the singing by the audience. Particularly at the Holy Communion service, the congregations sang with rich voiced fulness, lifting to the throne of God the confident assurance that comes from knowing definitely the source from whence comes all help and power, namely, in the Lord who made heaven and earth. One cannot but heartily wish that singing with such fullbodied richness were typical of the singing in every one of our congregations. Perhaps some of the inspiration for wholehearted participation came from capturing something of the spirit of St. Paul's congregation, which has experienced outstanding growth and development. For many years a struggling mission congregation, it now numbers 700 members, with 225 in Sunday School. Twice it has extensively remodelled and enlarged its place of worship.

### The Business

The business proceedings were carried out in a very efficient manner. That is not merely my impression but the impression of many people whom I interviewed. The consensus of opinion seems to be that we have improved greatly in the mechanics of operation, and that convention procedures function much more smoothly than a few years ago. Delegates come with a better background of information. Boards and committees present their proposals in clear and workable form. As far as I know, there were no matters of business that were referred to the General Committee during the convention. In former years, especially in the years immediately following our change from the old plan of five convention committees, the General Committee was loaded heavily with

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matters that required further clarification. The one motion made during this convention to refer a matter to the General Committee was defeated. Most of the business matters were not more complicated than could be followed quite readily by the delegates.

One of the main features of the business proceedings was that of adapting the church's method of working to the needs of the day. The old arrangement of handling home missions, with a large measure of autonomy as far as the Districts are concerned, may have been satisfactory for conditions in the past. The convention believed this arrangement is not well suited to the needs of today. After some modifications were made, the proponents of the rights of Districts had a change of heart, and the unified plan of home mission endeavor was approved.

Another action designed to bring the church's method of working into line with present day conditions was the motion to discontinue the Waupaca Children's Home.

Because of changing conditions, the original purpose of the Home is no longer being realized, in fact, the type of children whom the Home was originally intended to serve no longer require such a Home.

Many other decisions reflected the attempt to serve more adequately present needs. Provision was made for participation in the National Lutheran Council development and expansion of the Student Service program. Pastor John Schultz, one of the 4 pastors from our synod engaged in this type of work, gave a brilliant description of the needs in this area. Participation in the National Lutheran Council immigration program was also approved.

#### **Dana College and Trinity Seminary**

The matter of Dana College and Trinity Seminary received sober and thoughtful consideration. Support of the college and seminary is a major item on the budget—increased this year to \$80,000. There is much concern that our institutions of learning serve well. Of special interest in the matters relating to Dana College were the statements made by Dr. R. E. Morton regarding the future of the school. In the light of population trends, he predicted that the enrollment would double and perhaps even triple about 1970 or 1972 in most colleges prepared to handle this additional influx of students. As is usually the case, the biennial Dana College night was an inspiring occasion. The contributions of Dana College were ably set forth in the symposium in which four young people participated. Ann Harms, Bob Hogzett, Jim Hansen, and Paul Petersen.

#### **The Pension Plan**

The most controversial matter to come before the convention was no doubt the new pension plan. Some asserted that the amendments that were made, and amendments to the amendments, not only murdered the plan in cold blood, but took off all the meat from the bones as well, and even some of the ribs were now missing. However, when the modified form of the new plan was finally adopted, it seemed to meet with a fairly large measure of satisfaction. The problem of the disproportionately large payments by the small congregation as the original plan required, was solved by the decision to distribute

the 8% payment by the congregation equally according to the confirmed membership in the synod as a whole. The benefits available to pensioners will be much less under the modified plan that was approved than would have been the case if the plan as first proposed had been adopted. The reason for this is that the percent of payment by pastor and congregation applies only to \$3000 of salary. This feature is similar to social security, where only the first \$3600 of salary comes under the plan, no matter how large a person's salary may be. A significant change was made in that pastors are not compelled to pay 4% of their salary to the fund, although the benefits that they receive will of course then be correspondingly less. In some ways, it seems as if it would have been almost as well to have retained the old plan, which is admittedly a very good plan as far as it goes. However, the new plan will make possible a more adequate retirement program for the pastors who wish to pay 4% into the fund; and it will also bring our pension system more nearly into line with that of other synods, which is a matter of some importance as far as the prospect of merger is concerned.

A vivid impression of the momentous conflicts in the world today was conveyed by various speakers who have stood in the very midst of crucial situations: Dr. Paul Empie, Executive Secretary of the National Lutheran Council; Dr. Rolf A. Syrdal, Executive Secretary of the Board of Foreign Missions of the E.L.C.; Dr. Ralph Mortensen of the American Bible Society. There is today a change in the heathen world, it was mentioned. In many instances, the heathen are no longer "benighted." They are enlightened, at least with regard to secular aspects of culture, but ominous antichristian forces make more urgent than ever the redoubling of missionary endeavor. The Sunday services were well attended. Two services in addition to the Sunday School, were held in the morning, one at the church, and the other at the high school. Both places were filled to capacity. The service at the church was broadcast over the local radio station, as is the case regularly once each month. In this connection it may also be noted that the host pastor, the Rev. C. M. Videbeck, conducted devotions regularly each morning during the convention over the local radio station at 8 o'clock.

#### **The Ordination**

The climax of the convention was no doubt the ordination service, at which a record class of ten men was set apart for the office of the holy ministry. It is an impressive sight as the procession enters the church, the ten candidates uniformly arrayed in white surplices as well as pulpit robes, and the participating pastors with not only these historic vestments but with the red stoles as well. Following the ordination, the ordainer placed the stole on each new pastor, with the words of Christ, "Take my yoke upon you, and learn of me . . ."

The names and pictures of the newly ordained men have already appeared in our church papers. It may be of interest to mention the names of the participating clergy. In addition to Dr. Hans Jersild, president of

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## BY THE FIRESIDE

### BAREFOOT BOY

It is told that, many years ago, the members of a small church in Scotland met with their aging and hoary-headed pastor and gravely urged him to resign. The reason for their request was that, for a period of a year, there had been no conversions in the church. "But there was one," the old preacher told them.

"And who was that?" they asked. "Don't you remember?" he reminded them. "It was the wee lad, Bobbie." They remembered the boy, then. Not long had he confessed Christ as his saviour, but he had dedicated himself wholly to the Lord from that time and henceforth. And at a service held in the church in the interest of foreign missions, they recollected that it was the same "wee Bobbie" who had, when the offering plate was passed, asked the usher to place the plate on the floor. To the astonishment of all, the lad stepped barefooted into the pulpit, and said: "I give myself to missionary service. It is all that I have to give."

The name "wee Bobbie" is not widely known. But his name as the gifted missionary in Africa is revered and loved the world over, among those who love his Lord. For "wee Bobbie" was no other than Robert Moffatt, who became one of the brightest lights ever to shine upon the Dark Continent, only excelled, perhaps, by his son-in-law, David Livingstone.—Our Hope.

### DEFINITION OF A CHRISTIAN

He has a mind, and he knows it;  
He has a will, and shows it;  
He sees his way, and goes it;  
He draws a line, and toes it.  
He has a chance, and takes it,  
His friendly hand and shakes it,  
His rule, and never breaks it;  
There's no time, he makes it.  
He loves the truth, stands by it,  
Or ever tries to shy it,  
Whoever may deny it, or openly  
Defy it.  
He hears a lie and slays it;  
He owes a debt and pays it;  
And, as I've heard him praise it,  
He knows the game, and plays it.  
He sees the path Christ trod,  
And grips the hand of God."

—Christian Digest

Parents, hear what Jesus taught  
When little ones to Him were brought;  
Forbid them not, but heed My plea  
And suffer them to come to Me.

### SHALL I FORCE MY CHILD TO GO TO SUNDAY SCHOOL AND CHURCH?

Yes, definitely!

Startled? Why? How do you answer Lucy when she comes to the breakfast table and announces, "I'm not going to school today!" You know, Lucy goes.

How do you answer when Lucy comes in dirty and says, "I'm not going to take a bath!" You know, Lucy bathes.

How do you answer when Lucy, threatened with illness says, "I'm not going to take that medicine!" You know, she takes it.

Why all this timidity, then, in the realm of spiritual guidance and moral training? Going to wait and let her decide what church she'll go to when she's old enough? Don't fool yourself. By that time she'll probably believe that a decision neglected by her parents during her first twenty years might not be necessary at all. You didn't wait until she was "old enough" to decide she should go to school.

Afraid she'll later succumb to the old story about "... too much religion when I was young ... parents made me go"? This tale is obviously false. Just because she takes a bath tonight doesn't mean she'll discontinue them at age twenty-one.

What shall I say to Lucy when she announces she doesn't like Sunday School and church? That's easy. Be consistent.

By firmness and example you can show her that churchgoing is a necessity. And in later years, she will thank you for bringing into her life the greatest values a mature person can possess — Christian habits and ideals.

### CURING THE BLUES

I have some little enemies,  
They call themselves "the Blues,"  
And like all other kinds of foes,  
They're splendid things to lose.  
So when I know they're planning  
To come and spend the day,  
I send the little smiles out  
To chase them all away.

—Christian Observer

One farm woman is so industrious  
Her husband says that when she dies  
He will put the following inscription  
On her tombstone:

"This is the only stone she left unturned."

### EDITORIAL RECIPE

If you've got a thought that's happy—  
Boil it down.  
Make it short and crisp and snappy—  
Boil it down.  
When your brain its coin has minted,  
Down the page your pen has sprinted—  
If you want your effort printed—  
Boil it down.  
Take out every surplus letter—  
Boil it down.  
Fewer syllables the better—  
Boil it down.  
Make your meaning plain. Express it  
So we'll know—not merely guess it.  
Then my friend, ere you address it—  
Boil it down.  
Cut out all the extra trimmings—  
Boil it down.  
Skim it well—then skim the skim-  
mings—  
Boil it down.  
When you're sure 'twould be a sin to  
Cut another sentence in two  
Send it on, and we'll begin to

BOIL IT DOWN!  
Canadian Churchman.

### GREETING THE STRANGERS

A minister in a local church preached a sermon on the subject "Recognition of Friends in Heaven." During the following week, someone put this note in the suggestion box in the lobby:

"Reverend Sir: Could you make it convenient to preach on 'Recognition of Friends on Earth'? I have been coming to your church for 6 months, and nobody has ever taken any notice of me."—Christian Victory.

### A POSITIVE RHYME

Eight splendid Christians sang on the  
green,  
Eight were converted making sixteen.  
Sixteen glad Christians spoke bold and  
true,  
Sixteen others heard them making  
thirty-two.  
Thirty-two Christians praying for  
more.  
Each brought another making sixty-  
four.  
Sixty-four Christians doubling again,  
Won for the Saviour many stalwart  
men.  
—Suggested by "Ten Little Christians"



# A Page For Youth...

Homer Larsen, Editor

## A GROUP BIBLE STUDY METHOD

(Developed from the Västerås Method by Tage Bentzer)

"Search the Scriptures" has been the principle of teaching in the Lutheran Church. Bible study is basic to the spiritual growth program of our congregations. Through the Word, God has led to persevering faith in Christ.

The question of how to approach the Holy Scriptures is a pressing issue in such a setting. The following method is presented as one profitable type of study which has unique advantages. Coming out of a parish setting in Sweden, we can see that it is keyed to average people in an ordinary scene.

The method commends itself because of its personal application. The Spirit is given opportunity to speak directly to the individual. The function of the leader is such that elaborate training is not required. The dynamics of a group working together produce a total result which is greater than the simple total of individual contributions. The opportunity for profitable discussion is both stimulating and productive.

We strongly urge that when the method is attempted, the following outline be used without alterations, in order that the principles thus allowed to operate may not be hindered.

### The Group

The method is planned for small groups. Groups of up to fifteen members are workable. If the total group is larger, divide into "cells" for the study period and come together for a short closing summary.

Teen-agers respond well to this approach. Adults will find it stimulating also. It is questionable whether younger groups can profitably use this plan.

### The Setting

Informality is the rule. All chairs, including the leader's, should be in a circle. A blackboard may be used to compile the markings.

### The Leader

The leader should be one of the group, even if the study is used for a youth group. His function is not to teach out of his personal experience and knowledge, but to direct the group step by step through the process. He should be informed as to progression of the study, have some general background, and preferably have studied the text material carefully by himself in advance of the group period. He is not to be expected to know the answers to every question asked, nor to attempt such answers.

In large groups of several "cells" one capable leader should supervise cell leaders. If the leaders study the assigned portion by this method in advance, they will gain sufficient competence to lead the cells.

### The Process

**Introducing:** If members of the group are not acquainted, they should introduce themselves **around the circle**.

**Reading aloud:** Each member of the group reads aloud a portion of the chapter for study, one verse or more. Take turns **around the circle**. Be sure that everyone has a chance to share in this reading.

**Praying:** Since all are here to sit at the Teacher's feet it may be expected that all should pray, not only in spirit with a leader, but individually and aloud. Offer simple sentence prayers, **around the circle**. (This works better than you may dare to hope.)

**Listening and Marking:** This is the heart of the method. Working as individuals and in silence, the group studies the chapter, underlining significant words and phrases, and marking in the margin with the following symbols:

**A candle:** expressing insight, new understanding, new appreciation. The candle exclaims "That's new!"

**An arrow:** showing that something strikes home in regard to my attitude and behavior. Pointing upward—to God, with my thanksgiving, aspiration, or consecration to life lived for Him. Pointing downward—to me, showing that I am found wanting, feel convicted, feel hit. The upward arrow says "What a God!" The downward arrow recognizes, "That's me!"

**A question mark:** indicating anything that is not clear. The question mark says, "What does that mean?"

**Note well:** mark what the Word says **to you**. Your markings will differ from those of others. But what does God want you to hear? Some will have many marks, some few.

The marking should take about ten minutes.

**Gathering:** The leader asks each student to state what markings he has noted, and why he has marked the verse thus. These comments should be very brief.

**Discussions:** The leader notes points in the chapter where several students made the same marking. Using this as an introduction, he invites discussion of the passage. Use opening questions such as "What phrase did you underline in this verse?" "Why did you make this particular marking?"

All students, whether they had marked the verse or not, should be drawn into the discussion.

It is well to begin first with a passage marked with a candle, for there the group has some insight to contribute. Do not begin with questions, but leave them until the group has been prepared through discussion of candles and arrows.

Allow as much time as possible for the discussion. The discussion need not proceed on a verse-to-verse basis, nor cover all the details of the chapter. You will discover that time will not permit you to be exhaustive in your

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**LETTER FROM MISS NISSEN**

(Continued from page 8)

ill missing, but that will come; there is plenty of clay and water and energy. Their faces shone with joy; before they escorted us on our way they sang a song for us. A small group but happy to be "on the Way."

Hurrying back to the main road (the men on foot had dog-trot the 3-4 miles) we started out by car again. What a saving of energy and relief to travel in a good car that gets you there and back! The road was poor, but driving carefully we got there by twelve o'clock. Now for the short mile. The sun was scorching, but we might as well get going; it would not get much better the first few hours. Gayus and Jethro assured us it was just across that little valley, over there among the trees. It could not be worth while taking the bike. So off we went, single file, along the narrow path.

I expected to see Mayo Hako any minute, but not so. One mile, two miles we trudged under the burning noon-day sun, still no village. I kidded them about their "little mile," and in my heart I called myself a fool for having again listened to a black man's word about distance. I should have known better. Why had I left my bicycle? I could have made good use of it. At last, after having gone three miles we met a group of young men with their bows and arrows, spears and hatchets. They were on their way out hunting, but as they were some of the most eager ones to have Jethro come they decided to postpone their hunting and accompany us back to Mayo Hako.

People gathered and watched as we entered the village; soon we were a large group in front of the chief's compound. Somebody brought me a calabash with water and I washed a bit, much to the entertainment of the chief and his villagers. A reed bed was brought out on which the old benign chief and I throned, the others being seated on the ground.

The people listened intently and many voiced their agreement as we spoke to them on "Eternal Life through Christ." The women kept at a distance; I noticed I was surrounded only by black men under the old, shady Tamarind tree; but that did not seem to bother anybody. They certainly treated me with the deepest respect and when I gave the old chief the sweet smelling Lux soap as a parting gift everybody was wreathed in grateful smiles. So my Christian companions and I took our leave of the chief. The women greeted me most humbly and were pathetically pleased when I went over and spoke to them. They clapped their hands all together on time and thanked us for coming. I doubt if any of them had ever seen a white woman before. They just loved to touch the white skin.

As we walked back I could not help thinking what a heavy responsibility is ours as a white, Christian race, that as yet is acceptable and honored here. Oh that we might use this advantage for Christ to the salvation of their souls as long as we are welcome.

Gayus has also found a village now, so there are lit three beacon lights in Eastern Tsamba. May they burn brightly!

I think of you often, dear friends, with deep gratitude for your prayers and love. Thank you also for your gifts, and especially do I wish to thank you for the lovely Chevrolet Pick-up; you don't know how much it means to me here. Every time I use it or think of it I thank you in my heart.

One of your grateful missionaries,

Margaret Nissen.

**TELL GOD**

(Continued from page 4)

If you thus pour out all of your weaknesses, needs, troubles, there will be no lack of what to say. You will never exhaust the subject. It is continually being renewed. People who have no secrets from each other never want subjects of conversation. They do not weigh their words for there is nothing to be held back; neither do they seek for something to say. They talk out of the abundance of the heart, without consideration, just what they think. Blessed are they who attain to such familiar unreserved intercourse with God.

—Fenelon.

**A GROUP BIBLE STUDY METHOD**

(Continued from page 12)

study, but by following the major marked areas you will hit the spots of primary interest.

Some time should be given to each **type** of marking, with discussion for the **entire group**. Questions may be answered by the group or left open for private study.

**Summarizing:** The leader gathers the principal ideas of the group. He may make a simple outline on the blackboard, or simply list these thoughts in brief fashion.

If several cells have been in operation, bring all the students together for a five to ten-minute closing period. Cell leaders report to the group leader, who compiles and outlines or lists. This process becomes more meaningful if the group has the feeling of having developed a summary of the whole section.

—Young People's Luther League  
of the Evangelical Lutheran Church

**CONVENTION IMPRESSIONS**

(Continued from page 10)

synod, and J. M. Girtz, vice-president of synod, there were four pastors who read Scripture: Erhardt Nielsen, Marius Jorgensen, J. H. Thomsen, and M. G. Christensen. The others who participated in the laying on of hands were: Henry M. Hansen, Henry N. Hansen, Kenneth Petersen, James Olsen, L. Siersbeck, Theodor Jensen, H. Irving Petersen, Archie Morck, Clarence Jensen, N. B. Hansen, Reynold Tange, I. M. Andersen, Fred Jacobsen, R. E. Morton, Leonard Andersen, and Chris Justesen.

Dr. Jersild admonished the candidates for ordination to grow in the knowledge of Jesus Christ, to walk with God, and to turn men from iniquity to righteousness. Vice-president J. M. Girtz reminded the candidates of the inescapable responsibility they were assuming upon entering the holy office, a responsibility that might some-

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## CONVENTION IMPRESSIONS

(Continued from page 13)

times be so burdensome they might wish they could escape it, but Christ would be with them and give them strength.

The Methodist church at which the ordination service was held was well arranged for the occasion, complete with altar and other appointments. Although spacious, it was inadequate to accommodate the people. The ushers did yeomen duty in repeatedly inquiring of the crowd outside if there were any relatives or intimate associates of the candidates for ordination; such were promptly ushered into the church. Apart from a few spots saved for such people, the church was filled long before the service began. Quite a few people went to the basement, which was equipped with loudspeakers. Others stood outside until it began to rain, after which they either went to the basement or went home. Following the two-hour service, the sky was clear, and many were busy taking pictures, congratulating the newly ordained, and greeting friends and acquaintances. Many lingered about the church in this manner until 6 o'clock.

## The Weather

The weather during convention was for the most part warm, hovering around 100 degrees on some days. But there was also relief from the heat at times, particularly after the storm on Friday. The storm came while Pastor Axel Andersen was starting to expound the merits

and demerits of the pension plan. It was with no small amazement that he saw a vast portion of the audience beating a hasty retreat. It looked as if they left because they could not endure his remarks; actually, of course they were scurrying to close their car windows against the violence of the rain. The storm served to underscore vividly the theme of the convention as far as power was concerned, for it came with terrific force, resulting in damage to a number of trees in the immediate vicinity. But still more powerful is the power of the gospel. It is gratifying to contemplate the ever expanding impact that is being made by the United Ev. Lutheran Church as it sends out more pastors, this year the largest class in its history. Other workers are also being added. We mention here particularly Elsie Jorgensen of Hussar, Alberta. She was presented at the W. M. S. Mission Service as our synod's newest missionary, recently accepted by our Board of Foreign Missions. She will go to Denmark shortly, and from there proceed with other missionaries to the Santal Mission in India. To God be the glory for hearing the prayer of His people that there may be more laborers to enter the harvest which truly is great.

St. Paul's Lutheran Church at Atlantic, Iowa, together with its pastor, the Rev. C. M. Videbeck, served admirably as host for the convention. The many matters involved were unusually well executed. We hereby send a hearty "Thank you" to the members and friends of St. Paul's Church in Atlantic, Iowa.

## ACKNOWLEDGMENTS

	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pension Fund
Previously acknowledged	11718.72	1626.51	3006.20	1365.13	2960.34	789.39	550.53	1420.00
Luverne, Ia., Mr. and Mrs. Eli Bager for the Elk Horn Home	15.00	15.00						
Lutheran Publ. House, sale of the "Reporter" at convention	4.15			4.15				
Callender, Ia., Mrs. Laura Mortensen in memory of Pastor L. H. Kjoller	1.00				1.00			
Fort Dodge, Ia., Mrs. Harold Kling in memory of Pastor L. H. Kjoller	1.00				1.00			
Oshkosh, Wis., Mission Society of Our Savior's Luth. Church	31.05			31.05				
Atlantic, Ia., from a friend	1.00				1.00			
Atlantic, Ia., St. Paul's Luth. Sunday School, convention offering	17.09				17.09			
Cedar Falls, Ia., Nazareth Luth. Church	419.40	49.40	200.00	50.00	60.00	20.00		40.00
Luck, Wis., Mr. and Mrs. M. Pagh, Mr. and Mrs. Theo. Pagh and Mr. and Mrs. F. Petersen in memory of Morris Johnson, Minot, N. Dak.	3.00				3.00			
Audubon, Ia., Mrs. Helen Weible, Mr. and Mrs. Jim Steele, Mr. and Mrs. Kenneth Eddie and Dr. and Mrs. N. L. Ditman in memory of Hans P. Madsen	4.00				4.00			
Neenah, Wis., the Senior Ladies Aid of Our Savior's Luth. Church in memory of Miss Emma Christensen	5.00				5.00			
Neola, Ia., Pastor E. W. Olsen, Surplus from pastor's convention travel equalization. This surplus due to contributions made after equalization was calculated and paid	28.63							28.63
Chicago, Ill., Frances and Edwin Jorgensen in memory of Mrs. Rev. H. Berthelsen	10.00				10.00			
<b>TOTAL</b>	<b>12259.04</b>	<b>1690.91</b>	<b>3206.20</b>	<b>1450.33</b>	<b>3062.43</b>	<b>809.39</b>	<b>550.53</b>	<b>1489.20</b>

## SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Centers	Gen. Fd. Mission
Previously acknowledged	20787.75	1586.70	1925.69	1395.73	934.97	101.50	162.00	14660.16	210.00
Selma, Calif., from a friend	5.00		2.50	2.50					
Oshkosh, Wis., Mission Society of Our Savior's Luth. Church	10.00			10.00					
Latimer, Ia., Mrs. Dortha M. Johansen	50.00							50.00	
Audubon, Ia., Mr. and Mrs. John Sortedahl in memory of Hans P. Madsen	2.00			2.00					
Coalridge, Mont., Mr. and Mrs. Hans Swartz in memory of Arthur Christensen	2.00							2.00	
Minot, N. Dak., Miss Marcia Leigh Hamre for support of Tadmuna in the Sudan Mission	10.00				10.00				
From a Friend	100.00	34.00	33.00		33.00				
Los Angeles, Calif., Olivet Luth. Church	552.20							552.20	
Boston, Mass., Bethany Ev. Luth. Church	180.73							180.73	
Exira, Ia., Ophelia Ladies Aid	26.85			26.85					
Easton, Calif., Missionary Society of Immanuel Luth. Church	100.00	25.00	25.00	25.00	25.00				
San Francisco, Calif., Miss Eleonora Miller in memory of her brother P. H. Miller	10.00							10.00	
Blair, Nebr., Mrs. H. P. Hansen	2.50	2.50							
Coulter, Ia., Mrs. Henry Brown of Nazareth Ladies Aid in memory of Jens Johansen	5.00			5.00					
Camp Douglas, Wis., St. Stephen's Luth. Church \$90.63, St. Stephen's Sunday School \$35.79	126.42							126.42	
<b>TOTAL</b>	<b>21970.45</b>	<b>1648.20</b>	<b>1986.19</b>	<b>1467.08</b>	<b>1002.97</b>	<b>101.50</b>	<b>162.00</b>	<b>15581.51</b>	<b>210.00</b>

Received with thanks.

Blair, Nebr., June 30, 1953.

H. J. Hansen, Treas.



## NORTH DAKOTA-MONTANA DISTRICT CONVENTION

(Continued from page 2)

Service assisted by Pastor Johan Petersen of Flaxton, N. D. who also presented the Communion meditation "JESUS—GOD'S SON AND MY LORD."

Pastor Johan Petersen was in charge of the Friday afternoon meeting, when the District topic, "THE WHOLE COUNSEL OF GOD" was presented by Pastors Edwin Petrusson and Alfred Petersen.

The Evangelistic Service Friday evening was in charge of Pastor Silas Larsen. Pastor Kenneth Petersen of Luverne, N. D. presented a very appealing and objective message on the topic: "JESUS—WHO HAS REDEEMED ME."

On Saturday morning the Reverend Alfred Andersen, Pastor Loc, delivered the meditation. The topic assigned, "THE HOLY SPIRIT, OUR CONSOLER AND ABIDING FRIEND," was well presented to the profit of the hearers. The importance of Pentecost and the Ministration of the Holy Spirit was set forth.

### The Business of the District

The Treasurer's Report presented by the District Treasurer, Ezra Larsen of Kenmare, N. D., showing total receipts for the fiscal year of \$4237.64; and expenditures of \$2471.64 with a balance of \$1766.00 was also approved as presented subject to audit.

The Reverend Johan Petersen serving the Flaxton-Bowbells Parishes and the Northgate Mission, reported on the conditions prevalent in the Northgate Field. Due to Rev. Petersen's preoccupation with his extensive parish in the Flaxton-Bowbells Area he has not been able to do extensive work in the Northgate Mission. The District expressed its appreciation to Reverend Petersen for his fine work.

The Reverend Alfred Andersen of Ebenezer Church at Froid, Montana reported on the service he has rendered at Andes, Mont. Preaching service is rendered twice a month to a small group. There is no organized congregation here and probably no prospect for such. The services rendered by Reverend Andersen are much appreciated, and are continued as a part of our District Home Mission work.

Pastor Silas Larsen, Rural Kenmare reported for the Bible Camp Committee whose other member for 1952-53 was Ernest Madsen of Kenmare, N. D. The report showed a comprehensive view of the activities participated in by the District in the Upper Missouri Luther Bible Camp, E.L.C. at Epping, N. D.

The Convention elected a Ways and Means Committee as follows: Pastor Kenneth Petersen of Luverne, N. D., chairman, and the lay members, Arild Sunwall and Clarence Christensen.

The Convention Roll Call of Delegates and Pastors which numbered 34 at the Friday morning business session was increased by the arrival and registration of 13 additional delegates making a total of 47 voting members. Election of officers and committees are as follows: Vice President for a term of two years, Pastor Alfred Andersen, Froid, Mont.; Secretary for a term of two years, Pastor Silas Larsen, Kenmare, N. D.; treasurer for a term of one year, Mr. Ezra Larsen, Kenmare, N. D.

Committees: 1. Sunday School Teachers Committee. For east part of District, Pastor Johan Petersen, Flaxton, N. D., and Mrs. Lynn Elliott, Kenmare, N. D.; for west part of District, Pastor Alfred Jensen, Sidney, Mont., and Arild Sunwall of Pella Church, Sidney, Mont. 2. Bible Camp Committee, Pastor Ejvind Nielsen of Westby, Mont., and Pastor Silas Larsen of Kenmare, N. D.

### The Budget for 1953-1954

Regional Committee .....	\$225.00
District Missions .....	800.00
Bible Camp Committee .....	300.00
Sunday School Committee ....	200.00
Pastors' Mileage to	
Convention .....	125.00
Lutheran Welfare Society ....	200.00
Contingencies .....	100.00

Printing of Convention Report 100.00

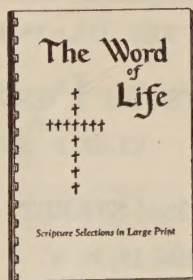
\$2050.00

The Sunday morning worship service was in charge of Pastor Edwin Petrusson. Pastor Alfred Jensen of Sidney, Mont. spoke stirringly on the good News, "THE FORGIVENESS OF SIN." The worship offering which is annually given at this time for the benefit of the District Treasury was laid upon the altar by the large audience assembled.

At the closing service Pastor Ejvind Nielsen of Westby, Mont., very ably presented the topic: "TO CHRIST WE ARE IN DUTY BOUND."

**Continual Rummage Sale in San Francisco, Calif.** The Lutheran Welfare Service of Northern California representing five different Lutheran bodies conducts a collection of salvage and rummage from N.L.C. congregations and friends. Mr. and Mrs. Marvin B. Macoy are heading this in a store at 3171-22nd Street and at the Richmond Plant, 254 Second Avenue. The object of the society is to provide needy people with furniture, clothing, limited cash and supplemental food relief. In the near future another store will be opened in the Hayward area. The stores will receive and collect anything that might be at all useful, and pastors can direct people who are in need to these stores.

## Special Introductory Offer



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## NEWS AND NOTES

(Continued from page 15)

### LBI Adds 3rd Year to Courses In Parish, Institutional Work

Minneapolis, Minn.—To help meet the growing demands of congregations for trained church staff workers, the Lutheran Bible Institute here is enlarging its Parish Workers' Course this fall to include a third year of preparation.

In the past, LBI has been offering a two-year course of general preparation including Bible background, parish work as a profession, and courses in typing, mimeographing and church office records. Graduates of this course will continue to qualify for parish work positions.

However, for those who wish to go on to specialized and practical training, which can also serve as a refresher course for workers in the field, the third year of study is to be added which will include courses on the responsibility of the church in the community; the emotional and devotional life of children and aged, family problems, youth work, counseling and visitation.

Another area in which LBI is seeking to meet the need for trained personnel is in the field of institutions. Realizing that non-sectarian and public institutions as well as church institutions are in need of qualified

workers to care for children, aged and the handicapped, LBI offers a two-year course for such workers.

Intended for houseparents, matrons, recreation counselors, cooks, janitors and orderlies, the course is geared to give understanding of the emotional reaction to such problems as dependency, handicaps and suffering; also the value of work and play in such settings.

For students or present workers who wish to get advanced training and specialized help in working in institutions, LBI will offer the third year course which will include a study of institutional life, administrative relationships, program building, and spiritual care of those who live in institutions.

### NEVES SAFE IN JAPAN FLOOD

Dr. J. P. Nielsen received a wire today (July 6) from Pastor Lloyd Neve in Kurumi, Japan, stating that their home was flooded but they are safe.

Kyushu Gakiun (boys academy) and all the missionaries' residences were also flooded but all personnel are safe.

### WHY NOT A REAL VACATION FOR ONCE?

The new luxurious Swedish American Liner "Kungsholm" is scheduled for a 55 day social fellowship Cruise near 15,000 miles around South America, leaving New York, Febr. 6, 1955 and stops at 16 ports. Fares \$1650 up. Apply now! Same ship will also be the Denmark Christmas Ship this year leaving New York Dec. 9. Rate roundtrip \$410 up.

The Norwegian American Line announces a Mediterranean Cruise of 30 days with their new Motorliner "Oslofjord" leaving New York Febr. 1, 1954 and stops at 23 ports. Fare \$1250 up. Same ship is also scheduled for an 18 day Cruise to the West Indies Islands, leaving New York Jan. 25, 1954, with stops at 7 ports on the 5500 miles trip. Fares \$475 up. A Christmas Ship to Denmark it will leave New York Dec. 10. Rates roundtrip \$400 up.

For details and reservations for these trips—and any other sailing—write Jensen Travel Agency, Blair, Nebraska.

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